# THE COMMONWEAL

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# LIGHT FROM THE DAWN

AS SOCIAL complexity increases and the problems it creates for faith and morals grow more varied, more difficult of solution and more unlike any problems to which Christian tradition has accustomed us, it is natural that men should turn, not only for instruction but for relief, to the first four centuries of the kingdom of God upon earth. The era of the catacombs was a fearful ordeal for the faithful. But we are tempted to think that it had its compensations. None of the dishonoring compromises that discourage the sincere Christian today weakened spiritual authority. The issue was as plain as the issue between contending hosts on a morning of battle. The banners of God waved over one army as the banners of Satan over another, their heraldry unquartered as yet by worldly alliances. A holy communism in earthly goods, whose very memory is a thorn in the flesh of the wordly follower of the Poor Man of Nazareth today, may not have precluded contrast between wealth and poverty, but certainly relieved its stress. To the Christian of the first four centuries it was as unthinkable that a poor brother should go unrelieved as to the modern general that the wounded should be left untended. As we watch a society that is returning to pagan ways and pagan concepts with words upon its lips as soft as the clothing on its body, we rather wonder what saving salt is to replace the "dungeon, fire and sword" of the Caesars and Antonines.

Two monographs that have recently been published together by the Bibliothèque Catholique des Sciences Réligieuses in France, a lively and meritorious enterprise to which The Commonweal has referred in its columns more than once, are rather significant documents for those who care to compare ancient problems with contemporary ones and to strike a balance of gain and loss. Issued almost certainly without any attempt to create a parallel, far less a contrast, they nevertheless have the happy effect accident often secures of awakening a whole host of comparative reflections by the mere process of putting "this picture" beside "that." Father Amann's book is an attempt to give us, within the limits of less than two hundred pages, a comprehensive and understandable account of the early Church during the four centuries that preceded the barbarian invasions—its constitution and hierarchy, its sufferings, its perils from false doctrines and misconception of true ones, and its emergence into light and liberty under Constantine. M. Méline's treatise upon Christian marriage touches upon many subjects that belong to the category termed "delicate." But in its examination of the perils that never beset traditional ideals of marriage and home more than today, and in


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its plea for mutual charity and devotion if they are to be conjured, it is a storehouse of inspiration to those by whom the new heresies are perceived to be no less destructive than the old, for all their façade of human betterment.

Naturally, the persecutions that the infant Church endured bulk large in Father Amann's narrative. One or two remarkable things about them are to be noticed. First, they were fairly widely spaced in point of time. Long intervals of comparative peace lay between crisis and crisis. Secondly, the "good emperors" were the most prone to persecute. "One may state almost without exaggeration," says Father Amann, "that the more an emperor was penetrated with a sense of his duty toward the state—the more 'Roman' in a word, he was, the more rigorous he showed himself . . . Periods of calm coincided generally with the accession to the purple of sovereigns who were either sceptics, like Hadrian and Commodus, or of foreign origin like the Syrian dynasty."

Thirdly, apart from the massacres en masse of a brute and madman such as Nero, which so profoundly impressed the early Christians that they remain the typical persecution in the average mind today, the measures against the Christians were not altogether without a shadow of legality and even moderation. In his rescript to Pliny, governor of Bithynia, the Emperor Trajan lays down certain limits. "Christians are not to be hunted down," he tells the proconsul. "If they are accused and convicted in course of law, they are to be punished. If they renounce Christianity they are to be acquitted." Anonymous accusations were not to be entertained. In a word, in direct contrast to our own federal government, prosecution was not the affair of the state. The charge of Christianity must be brought in process of common law by some citizen who believed himself injured in person or reputation by the religion of his neighbor. Doubtless, as Father Amann remarks, Trajan's rescript was often broken in the spirit and used for private vengeance. Nevertheless, "the necessity for the enemies of the Christians to bring an accusation in legal form, and to expose themselves to grave risk, if the accusation was proved false, certainly contributed to render such cases rarer."

While reading of the heresies that broke out in the early Church, it is interesting to find the old dilemma which is responsible for so much loss of faith and shaky practice today working mischief among the earliest Christians. "Various as they [the early heresies] are, these aberrations have one trait in common. Preoccupied with the problem of evil, those who propagated them seek to establish an absolute incompatibility between created nature, source of every moral and physical misery, and the infinitely good God Whom the Bible reveals." As a result the morality of these early heresiarchs "oscillated perpetually between an asceticism which sought to destroy the flesh and an antimonianism which refused to consider even the most terrible aberrations as sins at all."

Turning from Father Amann to M. Méline, from the Church of the second to the Church of the twentieth century, we are struck immediately by the fact that the call for self-sacrifice remains a constant, however much the aspects that it assumes have changed. His book, as has been said, is a brave and uncompromising reassertion of the ideals of Christian marriage in an age whose economic demands and sophistries are rendering them more and more difficult of realization. That they are hard and that what seems human wisdom as well as human weakness may sometimes indict their rigidity is not concealed. Pagan ideology, as we have had occasion to remark in these columns more than once, is in control of a system to which our material lives have somehow or other to be reconciled. Part of the general insensibility toward the victims of economic pressure undoubtedly derives from a belief growing more and more general, that those who suffer from economic pressure have the remedy against it within their own hands if they care to use it. No matter if it be a remedy which Christianity categorically forbids. M. Méline makes no attempt to present the dilemma as an easy one, or to pretend that the escape from it has not immediate advantages that appeal to even thinkers whose arguments have acquired universal credit. Here again the parallel with the ancient Church is at least as striking as the divergences. The history of the early ages of faith has come down to us aureoled with the triumph of those who resisted to blood. How many lapses, how many perverted consciences, how many falls marred the glorious record, that justified themselves through the mercilessness of the precept and the easiness of the escape, are buried in merciful anonymity. Father Amann more than hints that they were very many, and that the problem of the admission of the lapsed Christian was not the least of those with which the primitive Church had to deal.

It is interesting, and significant of the change that is overtaking the thought of the younger writers in a country where marriage has been traditionally regarded as an affair of reason and worldly foresight, to find M. Méline invoking the disparaged motions of the heart as a solution for the unhappy situation. After telling us that the tendency of the age, in its reaction against romanticism, has become to deride and undervalue sentimental love between man and woman, he concludes "Detestable maxim! If love is often impure, let us set ourselves to purify love." There is no need to confine the recommendation to the human affections. In choosing the image of the spouse and the bridegroom for His own relation to the Church He founded, the Master quite sufficiently defined the mutual charity, the forbearance and heroism, the ardor at need, which should invest our service to the Church of His affection. And if there is one danger against which we are forewarned it is the harshness and ungratefulness the letter of the law will always have once we suffer the spirit of love to seep away from its observance.

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## WEEK BY WEEK

IN REPLY to the appeal of Bishops Candler and Denny against dragging the Methodist Church into politics, four other southern bishops have issued a statement. In it they rather brusquely inform the two bishops concerning what is "the attitude of the Methodist Episcopal Church South" on the Volstead issue. To an onlooker it seems that in thus assuming the authority to instruct Bishops Candler and Denny on the Church's position, they are probably right. Whether they are right historically or not they apparently do represent the present Methodist attitude. Bishop Candler asserted that historically the Methodist position had been that of Christ when he said, "My kingdom is not of this world." He presented a number of cases to prove his point; the four bishops replied with cases proving the contrary. That may be an interesting question to Methodists, but to outsiders the interesting question is whether the Church is in politics as an aid to the work of the Republican national committee in the year 1928. On that point, so far as any revolt of Methodists against its political activities is concerned, Bishop Cannon and his three associates seem to have the best of the argument.

TO POLITICIANS, intent only on getting or losing votes, this continued and intrusive advertisement of Methodism in politics will have another interest. To them the question is what will be the effect in votes, whether it will be helpful or harmful to Smith or Hoover. Its effect, although this may seem a paradox, may be greater in the North than in the South. No matter how great may be the antagonism in the South to the Democratic candidate, it is not likely that that region will vote to give the Negroes their long-awaited opportunity to share in its government; for that, with a loosening of one-party rule and with the increase in the Negroes entitled to vote under even the most rigid southern electoral laws, would certainly follow a Democratic defeat in the South. But how about the effect in the North? If the bishops and their supporters would keep quiet, the North might forget them; but almost daily the newspapers are filled with new "statements," all of them sounding, to northern ears, bigoted and intolerant; and certainly all of them foreign and antagonistic to northern ways of thinking. It may be, therefore, that while the bishops and their friends cannot budge the white man's party in the South, they will continue to furnish an object lesson for Democratic arguments in the North. A comment which appears in the current number of the Churchman, the national Episcopal weekly, is too good a compendium of what thousands of people, in the North and South alike are speaking, to be missed: "We believe that the Methodist Church deserves the condemnation of all Americans for this kind of political activity—and we would believe precisely the same thing of any church which might undertake to support Governor Smith and oppose Mr. Hoover."

AS THE political campaign progresses, Republicans of other states will become as well acquainted as New York Republicans have long been with the danger of making careless statements about Governor Smith. Ex-Governor Whitman, ex-Governor Miller, Mr. Mills and Mr. Roosevelt (the second) to say nothing of non-Republicans like Mr. Hearst, will be interested to see their own experiences duplicated in other states as the contest develops. The first of their unfortunate imitators came from Kansas, the second from Oklahoma; and the imitations had the same fate as their originals. William Allen White sprang forth from Kansas to repeat the whispered slander that Smith, as a legislator, befriended prostitution and the saloon; ex-Senator Owen leaped up from Oklahoma to announce that he was leaving the Democratic party because he could "not stand" Smith and his Tammany. The tragedy which all New Yorkers have figured in who have ever assailed Governor Smith without weighing their words, is now the tragedy of Kansas and Oklahoma; and will spread to other states as other statesmen in turn follow the Whitman-Miller-Mills-Roosevelt-Hearst gonfalon into the fatal lists. Mr. White and Mr. Owen may not know it, but they have each been silenced by a single smash; and Mr. White does appear to know it, to judge by his subsequent remarks in New York.

PUBLICATIONS of some "wholly new" version of the Gospel story, discovered and translated after lying obscure for centuries, will not unduly impress those

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who have any idea of the mass of "apocryphal" literature that centers round the life and death of Our Lord. The Catholic Encyclopedia lists no less than twenty, which again, are chosen out of a mass of fifty, concerning thirty of which no information of any sort has survived. Only a little imagination is needed to see that the curiosity of the early Christian catechumens was not likely to be satisfied by the productions of the synoptics and Saint John, and because these four only have been finally embodied by the Church's authority in the inspired writings there is no need to regard with anything but reverence the many essays which have sought to meet the demand for more information concerning Christ and from which, it is admitted, a great deal of pious Christian tradition has come down to us. The latest version, translated "from old Arabian manuscripts" by the industry of Dr. Alphonse Mingana, head of the Rylands library in Manchester, England, purports to be originally from the pen of the pious Rabbi Gamaliel, president of the Sanhedrin after the death of Jesus, and probably a member at the time of the Crucifixion.

IN ANY CASE it is not the first Gospel attributed to him. The name "Gospel of Gamaliel" has already been given by such biblical scholars as Baumstark and Reveillou to a collection of Coptic scripts, quite evidently based upon the Gospel according to Saint John, and assigned to the fifth century A.D. It might be mentioned that many commentators on the Gospel have found it hard to reconcile any complicity in the death of Christ with what is known by tradition of the mild and merciful character of Gamaliel and the luminous words attributed to him in the Acts of the Apostles (V. 35, 39). In a moving story of the life of Christ, Quel Est Donc Cet Homme?, an Englished version of which is to appear in America within a few months, its authoress, Mlle. Marnas, examines the question sympathetically, and while unable to supply any direct evidence either that he was a member of the tribunal, or, if so, stood apart from his fellow judges with Nicodemus, finds at least a clue to what might have been his attitude in certain significant and mysterious words reported of three rabbis of the second and third centuries, Simon ben Yohai, Tarfou and Akiba, contained in the Sanhedrin and Makkoth treatises. "Blessed be God that I am incapable of judging!" "Verily, verily, if we had been members of the tribunal, there would have been no condemnation to death!"

JULY and August constitute the silly season in politics, and in them the candidates and the national committees, or rather the newspaper readers, are cheered by announcements from visiting statesmen that all the Republican states are surely going Democratic and all the Democratic states are surely going Republican. This year has been unusually rich in these assurances. Mr. Smith and Mr. Raskob have been told that they cannot lose Pennsylvania and Illinois, and Mr. Hoover and Mr. Work that the solid South is solidly Republican. One politician keeps his feet on the ground; Senator Moses roughly intrudes on the midsummer ecstasy with some ice-cold Republican remarks. He says the South is a battleground—for seats in Congress, rather than electoral votes for Hoover; and he gives, with shocking precision, the exact spots where the Republicans have a chance.

THERE are, he says, two Florida districts where the new immigration from the North gives the Republicans a look-in. The Republicans have twice carried two Georgia districts, and there is an opening. There are three always doubtful congressional districts in North Carolina; and there are three districts in Alabama "impinging on Birmingham," and good fighting ground. The implication there is that the tariff, not the dry issue, may swing the solid men of Birmingham to Hoover, or rather to a Republican Congress. Ten districts in all; and on study it appears certain that in not a single one of them does Mr. Moses expect to make gains because of the great Methodist revolt. He looks with hope on the five Georgia and North Carolina districts for reasons stretching back beyond the Coolidge campaign of 1924, and hopes for the two Florida districts because they are being populated by northern Republicans; not because of Bishop Cannon and the Volstead and anti-Catholic prejudice. "I have," he says, "no great illusion of our ability to break up the solid South, much as I would like to see it done." Mr. Moses's horse sense indicates that he does not know it is still midsummer; he seems to be living in some cooler month.

ALL the shoutings, poisonings, lootings and invasions of private property that continue to accompany the enforcement of the prohibition law, have not calloused our hearts to the extent that we do not see, in the doing to death of Leo Boice, a longshoreman, on July 24 by a customs officer at a Hoboken pier, a peculiarly atrocious incident in the working of dry law. According to alleged witnesses, the offense for which this man was speeded into eternity by an official bullet was no greater than a refusal to be searched and a display of bad temper in dashing the two bottles he was carrying in his pockets on the ground. The action is easily understood when we remember the stories current everywhere about the eventual disposition of small (and large) quantities of seized liquor. Even adopting the official version (which we are loath to do) that the bottles were flung at the officer's head, the reprisal was appallingly out of proportion to the offense. Even the waiving of jurisdiction by the federal authorities will hardly restore public confidence or allay the wave of indignation that is arising in the country on the eve of a day when citizens will pass their own judgment on an administration that throws disrepute on law and order at the hands of its sworn guardians.

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EVIDENCE, indeed, that the Anti-saloon League considers, and has been allowed to consider, itself above and beyond the law, accumulates at a rate which renders it difficult for any organ of opinion to keep pace with it. The flattery and subservience accorded it by seekers for political position who, in the face of a mass of contradictory assertion, are denied any trustworthy means of testing present public feeling for or against it and who dread the incalculable so keenly that they seek refuge in silence or vague statements, has had the natural result of creating a position where effrontery feeds on immunity and immunity on effrontery. The latest example of the League's activities is a good case in point. A wisely conceived section of the General Corporations Law of the state of New York debars any "corporation or joint stock association doing business in this state except a corporation or association organized or maintained for political purposes only" from raising or expending funds for political purposes. To get around this law, the League has taken the simple step of organizing an "Anti-Saloon Campaign Committee," with membership largely interchangeable, and will use its own headquarters to collect funds and "employ all forms of electioneering in attaining its end." This, it is needless to say, is the defeat of Governor Smith, for the highest office in the gift of the nation. The statement by the Committee's chairman, Dr. S. E. Nicholson, that "no money or property is contributed to the Committee by the League" and that the step has been taken "on the advice of counsel" will not deceive many non-partisan minds. They will be more interested in seeing a body which preaches a frank and wholesale observance of the written law, using, when their own interests are in question, the most palpable method that highly paid counsel can suggest to evade it.

WITH all the pomp and ceremony that elaborate ritual can give, and with the added lustre of the presence of the Cardinal Archbishop of Westminster in the sanctury during a solemn mass "coram Cardinale," the centenary of the Order of Charity has just been celebrated at Ratcliffe College in England. The order is not prominent in this country, though it maintains a house at Galesburg, Illinois. But few among the modern congregations can claim a more illustrious beginning. The name of its founder, the philosopher Antonio Rosmini, belongs not only to ecclesiastical but to world history and no record of the Risorgimento can pretend to exclude his name. One of many Italian priests during the dreary period of reaction that followed the congress of Vienna who were as ardently patriotic as they were learned and pious, Rosmini was fated to see his hopes of a coöperation of the Holy See with the national movement of resurrection dashed to the ground, quite as much through the anti-religious activities of the Carbonari as through French and Austrian intrigue. His mission to Rome after the defeat of Custozza failed, and silence was imposed on his philosophy. But, unlike Gioberti, his brother in religion and public service, Rosmini's loyalty to the Church survived every blow given his hopes and his learning, and he never forgot that he was, first and foremost, the citizen of an eternal city. The distinguished order which has just celebrated its centenary is his best monument, and the reward of his loyalty is seen in the fact that he is regarded today as both a great Italian and a great churchman. "It is part of God's plan," said Cardinal Bourne in his eulogium (and his Eminence's words deserve attention in an age in which patient waiting is often rated as ineffectiveness) "that man should sow, but not always reap. When the day comes for the solution of the problem, it will be found that Rosmini's work has not been fruitless or wholly lost."

THE newspaper war raging on Fleet Street, of which the New York World's London correspondent sends us an account, may be only one more disedifying example of the struggle for preëminence, not to say existence, to which we are growing accustomed in an era of cartels and combines, but it has features of its own that make for lively reading. Like the old-fashioned premium grocer who relied for the sale of inferior preserves and not-too-near coffee upon the desire of the housewife for household gear in the shape of vases and china teapots, the big popular London dailies busheled under the control of two much-advertised peers of the realm, have been pushing circulation skyward by a system of insurance so sweeping that a man who breaks his leg with five copies bestowed upon his person is enabled to convalesce with considerably more than the average salary of a professional man, as a reward for his carelessness or bad luck. But as a result which seems so natural that it is hard to understand why it was not foreseen, the itch to possess the insuring organs is reported to have become far greater than the urge to read their contents, and misgiving as to the wisdom of the policy is beginning to overtake that very sensitive centre, the advertising office. The exposure of circulation tactics so subversive of the high repute of the London press may attract attention and transfer patronage to other and more conservative organs which are joining lustily in the fray. Meantime we are reminded of the benevolent old gentleman on his way to early Mass who addressed a small newsboy, staggering under the weight of a bundle of Sunday supplements and rotogravures: "Don't all those papers tire you, my boy?" . . . "Nope, I don't read 'em."

SUMMER schools are now ended once again, having made an addition to the nation's mind which one hesitates to estimate, so fearful and wonderful must it be. The number of hungry students seems to increase with each year, and one believes that the instructor has now settled down to accept the business of "hot weather lecturing" as an established method for adding to his budget. We note that the crowds of Catholic teachers in attendance at lectures this year

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were most impressive. At some institutions as many as a thousand sisters were busy at their books. While it is impossible not to wish that many of these might profit by a regular year of continued study—for which scattered doses of torrid and tired weeks can never compensate—one knows that much good is done and much new fervor enkindled. Nobody is so ready as a sister to answer the appeal of new ideas, or to venture upon suggested intellectual explorations. On the other hand, most universities are really magnanimous in opening their doors to the summer throng. They accept a new and different burden willingly, carry on with marked enthusiasm a profitless business, and so irrigate the outer reaches of education with fresh and invigorating currents of thought. The summer school in action is a pageant of practical idealism.

OF LATE years more than one student has observed the antiquarian atmosphere surrounding many a political or social arrangement that has survived into an age of science. It is more than likely, however, that the matter has not yet been thoroughly understood. Speaking recently at a scientific convocation held at Northwestern University, Sir James Irvine, the noted Scottish educator, made some shrewd observations upon what may be termed the politics of chemistry. "Chemistry is," he said, "the nemesis of every monopoly based on raw materials. By reducing many forms of matter to simple elements or compounds and then fabricating by synthesis a desired substance, chemistry works for equal industrial and commercial opportunity." All this is profoundly true, as German experience with war-time "substitutes" is enough to show. The reason why many a statesman now considers "conquest" so absurd is that the laboratory, which plays an important part in gaining a victory, may on the other hand turn that very triumph into defeat. The coal-field, obtained after many a fierce battle, gives way to oil and that in turn to hydraulics. Here science, emphasizing the dominion of the mind, helps to dissipate that passion for things which, setting in after the renaissance, has created so many years of turbulent history.

## THE PUZZLE OF POWER

BRINGING light, heat, gas, water and other things to the door of Mr. Average American has created that highly technical—and lucrative—form of service known as the "public utility." The extent to which consolidation has brought varied and scattered utilities under central financial control is well known to almost everybody who, at some time or other, has purchased a bond. It has been revealed very particularly, however, in the activities of individual magnates, of whom Mr. Samuel Insull is one. Soon the question arose as to whether a fresh "trust" was not actually in process of formation. If so, advocates of public ownership, and even defendants of the policy of reserving to the government such enterprises as it now conducts, felt themselves confronted with a new, powerful and sinister antagonist.

A number of subsidiary circumstances tended to strengthen this feeling. The Muscle Shoals issue, the way in which utility properties were assessed, the growing dependence of the public upon agencies the control of which was frequently veiled from view, and the "overt acts" in Illinois politics of a few years ago all tended to create alarm, which a number of "radical" statesmen in turn may have described a little more luridly than was necessary.

At all events, the puzzle of "power" confronted the nation. During recent months the federal trade commission, authorized by Congress, has been sponsoring an investigation into the matter. Technically speaking the purpose has been to find out whether or not there is a "trust"—a mammoth coördination of the utilities. For the time being the inquiry is halted, resumption of the hearings being scheduled for September. It does not seem likely, however, that anything basically different from what has been unearthed so far will turn up next season. Accordingly one feels that the existence of a "trust" will not be proved, but that the evidence to show how vast has been the effort to propagandize the country in the interests of private ownership has been. Proof exists to show that the "power interests" labored strenuously to get information favorable to themselves into text-books and the school class-room. Professors have been subsidized, teachers have been flooded with specially prepared pamphlets and documents, and some of the more hardy advocates of public ownership have been made the objects of diligent pursuit.

No one can question the authenticity of this evidence and it is alarming. The independence of American education and economic thinking are on trial. Every form of legitimate business is entitled, as a matter of course to the arts and weapons of self-defense; but there is no justification for a gas attack. We find ourselves in agreement with what Dr. John A. Lapp said to the recent assembly of the American Federation of Teachers, in Chicago: "The spectacle of the schools being invaded by the propaganda of a special profit-making enterprise to formulate future public opinion in its favor is second in iniquity to the warping of the opinion of college professors by favors granted or promised by the same enterprise." The day when public interest and scientifically arrived at information give way to propaganda inside the educational system will be decidedly more perilous for the country than the "old times" of political influence ever were.

Meanwhile the issue between public and private ownership of utilities remains genuinely important. The proper solution cannot be hoped for in a mutual calling of names: it must be sought in facts which are economic, financial and social in character, and the final arbiter must be the general welfare.

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# WILL HISTORY REPEAT?

By ELMER MURPHY

SO MUCH has been written and said of the lifting of the shadow of religious intolerance from American politics that we have rather complacently fallen into the habit of thinking that we have been constantly marching, slowly but steadily, toward the light, leaving the obscurity of the bad old days far behind. There have been, it is true, flarebacks of antagonism toward particular creeds but each of these has probably shown less vigor and has been less widespread than the one preceding. Gradually the disability laws which shut the doors of public office upon those who were not of the prescribed faith have been repealed. After more than a century we flatter ourselves that we seem to be approaching the fulfilment of the great purpose enunciated in the constitution of keeping our politics clear of the muddying waters of religious controversy.

But there is a sobering parallel in the national political situation on the eve of the retirement of President Coolidge and the situation which existed when the first President, Washington, approached the end of his first administration and sought to lay down the heavy burden of responsibility under which even his stalwart shoulders had begun to droop. Then, as now, the figure of a member of the Catholic Church loomed large upon the political horizon as one who might be selected to pilot the ship of state. This was none other than Charles Carroll, who frequently, though not uniformly, styled himself "of Carrollton," the only Catholic signer of the Declaration of Independence, cousin of Daniel Carroll, who signed the constitution and owned a part of the present site of the Capitol and the city of Washington, and a cousin also of John Carroll, the first Catholic Bishop of Baltimore. From what was done in 1792 a moral might be drawn which would not be entirely inapplicable to 1928.

The suggestion of Carroll's candidacy provides food for wholesome reflection. It also raises the question whether we have gone backward or forward in the path of religious tolerance and fairmindedness, whether we, in our day and generation, are better or worse in this respect than those who were guiding the early footsteps of the republic.

The condition of the country when Washington's first term drew to a close was grave. The new federal government was on its feet but still unsteady. Its enemies had not abandoned hope of its collapse. The new constitution had not yet emerged safely from the test of practical experience. The work which Washington had begun as chief executive was not completed. For this reason he was importuned by Federalists and Republicans to carry on for another term. If there ever was a time in the history of the republic when the right man was needed for the right place, it was during this troubled hour, the launching of the great experiment in democracy.

Washington hesitated. He had already suffered much and given much. There is probably no more convincing evidence of his disinterestedness than his expressed desire at this time to retire to the quiet of Mount Vernon and turn over to another the honor, as well as the responsibility, of the high office he held. Alexander Hamilton wrote to him in July, 1792:

> I received the most sincere pleasure at finding, in our late conversation, that there was some relaxation in the disposition you had before discovered to decline a reëlection. Since your departure, I have left no opportunity of sounding the opinions of persons whose opinions were worth knowing on these two points: First, the effect of your declining upon public affairs, and upon your own reputation. Secondly, the effect of your continuing, in reference to the declarations you have made of your disinclination to public life; and I can truly say that I have not found the least difference of sentiment, on either point. The impression is uniform that your declining would be to be deplored as the greatest evil that could befall the country at the present juncture, and as critically hazardous to your own reputation—that your continuance will be justified in the mind of every friend to his country, by the evident necessity of it.

It is reasonably obvious that the wish was father to Hamilton's thought but there can be no doubt that there was adequate basis for the arguments he addressed to the President. It may be assumed, too, that Hamilton, keenly alive to the necessities of the situation, had weighed carefully the steps to be taken to meet them.

With Washington so desirous of committing to others the responsibility of guiding the destinies of the young nation to which he had already given more than anyone else, and getting back to the fair estate on the banks of the Potomac where he spent his declining days, the question of a possible successor had to be considered. Nor was it to be taken lightly. The republic needed a leader of whose qualifications there could be no doubt, to whose "availability"—in the language of the modern politician—no exception could be made. It was necessary, if he were to carry on successfully the policies inaugurated by Washington in the face of the bitterest opposition, that he command the respect of the people and their fullest confidence. Hamilton had so persuasively said of the national government:

> that its enemies, generally speaking, are as inveterate as ever, that their enmity has been sharpened by its success, and by all the resentments which flow from disappointed predictions and mortified vanity—that a general and strenuous effort is making in every state, to place the

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> administration of it in the hands of its enemies, as if they were the safest guardians—that the period of the next House of Representatives is likely to prove the crisis of its permanent character.

It might reasonably have been expected under these circumstances that, as a matter of practical politics, the question of religion would have been considered carefully if religious intolerance had been formidable enough to be appraised by the political leaders of that day as one of the difficulties in the path of the election of a Catholic or a handicap to his leadership at so important a juncture.

Strangely enough it does not appear to have occurred to those who were considering a successor to Washington, in the event that he adhered to his purpose to retire, that either of these objections was sufficiently serious to stand in the way of the nomination of Charles Carroll of Carrollton. James McHenry, Secretary of War in Washington's Cabinet, after whom Fort McHenry in Baltimore harbor—the bombardment of which later was to be the inspiration for the Star Spangled Banner—was named, wrote to Alexander Hamilton suggesting the candidacy of Carroll in the event that Washington "did not choose" to run. In reply, Hamilton wrote, September 10, 1792:

> Your project with regard to the Presidency in a certain event will, I believe, not have an opportunity of being executed. Happily for the republic's tranquillity, the present incumbent, after serious struggle, inclines, if I mistake not, to submit to another election. If it turns out otherwise, I say unequivocally, I will coöperate in running the gentleman you mention as one of the two who are to fill the two greatest offices. Which of the two may turn up, first or second, must be an affair of some casualty as the constitution stands.
>
> My real respect and esteem for the character brought into view, will insure him my best wishes in every event.

Washington, apparently, not having definitely made up his mind, McHenry again wrote to Hamilton, under date of October 20, 1792:

> My dear Hamilton: I expect a visit from Bishop Carroll, on his return to Baltimore, which may be next week. I have thought if I showed him a paragraph in your letter (sc. of September 10, 1792) it might have its use. I have, therefore, delayed destroying it until I hear from you. The paragraph is, "Your project . . . in every event." Instruct me.

Of Hamilton's political astuteness there is no question. No one knew better how to play the game or the temper of the people. If intolerance, as a political factor, had clouded the outlook of 1792 as it seems to have clouded the horizon of 1928, he probably would have promptly turned down his thumb upon the suggestion made by McHenry that Carroll be groomed to take the place of Washington. It is true that he was more or less confident in the belief that Washington would consent to be a candidate for a second time. Nevertheless, if he is to be taken at his word—and there is no reason to assume otherwise—it apparently did not occur to him that Carroll, because of his faith, was not "available" as a candidate.

Supporting this conclusion is the open-minded attitude of Washington himself. He was on intimate terms with the distinguished Catholic family and was frequently Charles Carroll's guest at Annapolis. His esteem for Bishop Carroll is expressed in the words of his adopted son, George Washington Parke Custis, who wrote in 1855, in answer to an inquiry:

> You are pleased to ask me whether the late Dr. Carroll was an intimate acquaintance of Washington. He was more, sir. From his exalted work as a minister of God, his stainless character as a man, his distinguished services as a patriot of the Revolution, Dr. Carroll stood high, very high, in the esteem of the Pater Patriae.

In Washington's diary there is this entry, written March 27, 1798: "Mr. Charles Carroll, jun. and Mr. Willm Lee came to dinner." This visit of the son of Charles Carroll of Carrollton having given rise at Annapolis to a rumor that it was made with the intention of paying his respects to Nelly Custis, her brother wrote to the General in allusion to it, saying: "I think it a most desirable match, and wish that it may take place, with all my heart." Nor did Washington interpose any objections. In reply he wrote:

> Young Mr. Carroll came here about a fortnight ago to dinner and left us next morning after breakfast. If his object was such as you say has been reported, it was not declared here; and therefore the less said upon the subject, particularly by your sister's friends, the more prudent it will be until the subject develops more.

Intolerance was by no means unknown in Washington's day. Either it was so slight that it was not regarded as an obstacle to the nomination of a Catholic or the general esteem in which Carroll was held was proof against it. In either event 1928 might disclose whether we have gone backward or forward in the way of tolerance since 1792.

## *Preference*

I should rather say one prayer to the Mother of God
Than have the whole of the planet pray to me,
I should rather kiss one place where her feet have trod
Than have the universe for my property.

I should rather see that shaking eglantine
At her shrine in Lourdes, than see old Rome made o'er,
Or Solomon's temple shine as it used to shine,
Or the Parthenon, its crown on its head once more.

I should rather die at the North Pole—which I dread—
Or starve in the darkest jail in the darkest city,
I should rather be buried alive when they think me dead,
Than step for an instant from Our Lady's pity.

I should rather have one place where I can stand
And gaze at her, than roam all roads in the land.

DANIEL SARGENT.

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# SPENSER'S LIFE IN IRELAND

By RICHARD J. PURCELL

PURELY as poetry the Faerie Queene may be enjoyed, but to appreciate its imagery and allegorial fancies one should be acquainted with Irish history, topography and folklore. This background is provided by Miss Pauline Henley's recently published study of Spenser in Ireland* whose scholarly detachment and erudition challenge the attention of students of English literature. Unlike even the painstaking biographers who peruse the English state papers, the author of this monograph knows Elizabethan Ireland and, unlike Spenser's admirers, attempts no apology for the mild poet's bloody attitude toward the mere Irish. Nor does she accept the view that the Irish were the brutal barbarians which he paints.

Born in London within sight of the Tower when it was gruesome with the blood of martyrs and political rebels, Edmund Spenser imbued the popular venom against Catholicism, Spain and the Papacy. Bred in the gild school of the Merchant Taylors and as a sizar at Pembroke Hall, Cambridge, he won recognition as a student and developed ingenuity in acquiring highly placed patrons. A place-hunter, he worshiped the authority of the state, accepted the narrow orthodoxy of the time and bowed before the queen's favorites. Winning the favor of the Earl of Leicester and of the Sirs Henry and Philip Sidney, Spenser was scarcely through college when he appeared in Ireland on a mission. It was then (1577) that he witnessed the execution of Murrough O'Brien and the horrible treatment of native rebel-patriots. Returning to England, he became secretary to the conformist bishop of Rochester and later was employed on the continent, if one can judge from the suggestion of foreign travel in the Shepherd's Calendar. Such was the amateur poet's preparation for an Ireland which was waging a grim struggle for the old faith and its Gaelic culture.

Lord Arthur Grey de Wilton, a stern soldier but no courtier, had just been awarded the doubtful honor of the lord deputyship of Ireland, though his own choice would have been any other service. He was not loved by Queen Elizabeth and he was no friend of her inconsistent Irish policy which alternated concession with soulless repression. Yet Elizabeth was aware that a strong man was required; for as the Desmond rebellion was still smoldering (1580) and the Anglo-Catholic lords of the Pale under Viscount Eustace of Baltinglas (his estate is now the site of a Jesuit college) had joined the unconquered O'Byrnes, there was vicious fighting to be done. Strangely enough, Spenser came as Grey's secretary and presumably landed with his party at the Hill of Howth after a trying passage across the Irish Sea. Welcomed by the notables of Dublin, the governor's force was escorted to the Castle. It was some time before Lord Grey could be invested in the ancient cathedral of Saint Patrick, and then few of the Celtic chieftains appeared clothed in English style and titles. Although no martial man, Spenser appears to have accompanied Grey's army on its fatal march against Lord Eustace and The O'Byrne in the Wicklow mountains where the English were ambushed in a hidden vale by clansmen rushing headlong down the hills. Spenser never forgot the sight of the pikes! Years afterward he had not forgiven, but could describe in vicious tones one of the chieftains as "a base varlett being late growen out of the dunghill." No soldier can hate the enemy as stoutly as a courtier. However, in the long run, superior forces and better arms crushed the revolt and new additions were made to the rows of tarred heads on the walls of Dublin Castle.

Life within walled Dublin was not unpleasant. The secretary's duties were not arduous, and Spenser enjoyed comforts in his improved station that he never tasted in London. He came naturally by the garrison-mind and could invent no penalty sufficiently harsh for the Celtic challengers of the queen's domination. Lord Grey was soon on the march again. A Spanish-Italian force had landed at Smerwick to aid the rebels in the kingdom of Kerry. Besieged, the foreign contingent was compelled to surrender to Sir Walter Raleigh. In spite of apparent promise of quarter, the garrison was slaughtered, women were hanged and a priest was tortured to death. Even Grey, whose name on the continent became synonymous with broken faith, admitted that the soldiers got out of hand. Still Spenser, who was probably a witness of the massacre could, in later years, defend the atrocious conduct of his countrymen and the spoliation of the Dingle region. Toward the Irish, the poet displayed no gentle spirit. As secretary, he may have campaigned with Grey against the Kavanaghs of Wexford and against the O'Neils in the northern counties.

The burnings and hangings in the wasted lands of famished Munster, Spenser depicted with heartless vigor:

> Out of every corner of the woodes and glinnes they came creeping foorthe upon theyr handes, for theyr legges could not bear them; they looked like anatomyes of death, they spake like ghostes crying out of theyr graves; they did eat of the dead carrions, happy they yf they could finde them, yea and one another soone after, insoemuch as the very carcasses they spared not to scrape out of theyr graves; and yf they founde a plott of water-cresses or sham-rokes, there they flocked as to a feast for the time, yet not able long to continue therewithall, that in short

*Spenser in Ireland, by Pauline Henley. New York: Longmans, Green and Company. $2.40.

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> space there were none allmost left, and a most populous and plentifull countrey suddaynly made voyde of man or beast: yet sure in all that warre there perished not many by the swoorde, but by the extremity of famine which they themselves had wrought.

He could advocate a similar, artificial famine for the drastic disposal of the O'Neil adherents in the north that they might "quickly consume themselves and destroy one another."

Prior to the recall of his patron, Lord Grey, whose bloodthirsty policy of thorough subjection was too destructive of revenues for Elizabeth and Lord Burghley, Spenser among other favorites was made independent by grants of monastic spoils and sequestered estates of the Eustaces. He obtained the ancient Abbey of Enniscorthy in County Wexford (1581) which he sold on buying Saint Augustine's in New Ross which in turn he disposed of at a profit. Of the Eustace holdings, he procured a Dublin house and a townland. In addition he obtained the rich Franciscan New Abbey in Kildare. Economically and socially less favored after Grey's withdrawal, the poet appears to have made more progress with his Faerie Queene.

Spenser was named prebendary of Effin in County Limerick about 1586, but probably lost this sinecure for the records show that he was in arrears to the queen for non-payment of "first fruits." Soon he was to become rich out of the confiscated Desmond lands which were being assigned to English favorites who agreed to plant their wide estates with Protestant husbandmen. His patents to Kilcolman and Rossack Castles with 4,000 acres of good Cork land were perfected in 1590, so that the loss of New Abbey for unpaid taxes was of no serious consequence. Yet the land-hungry poet was not satisfied, making fruitless attempts to broaden his estates at the expense of neighboring planters like Lord Roche. Kilcolman, of which only a vestige remains, was a charming castle built by the first Earl of Desmond (1347) on an eminence commanding the surrounding country. Near the castle, Spenser probably built a manor house as well as tenant houses according to the regulations in his contract, if one may judge from the preface of Colin Clouts Come Home Againe.

The Geraldines had been so badly beaten that Kilcolman might have long continued a safe retreat, if Spenser and the forty neighboring planters had exercised sufficient judgment to conciliate the native Irish by some degree of fair treatment. However the poet enjoyed its quiet for a number of years and with the aid of his sister dispensed the customary hospitality of Englishmen away from home. It was here that he entertained Walter Raleigh, who despite all prohibitions had managed to acquire 42,000 acres near Lismore, and read to him the first books of the Faerie Queene. Raleigh reciprocated by smoothing Spenser's way at the "Court of Gloriana," but the poet failed at court, if we may judge from the censure of courtiers which is to be found in Colin Clout.

Returning to Ireland, the disappointed lord of Kilcolman finally induced Elizabeth Boyle, a sister of the prospective Earl of Cork, to become his bride. Her unwillingness must have been flatteringly exaggerated in the light of her two subsequent marriages. Interesting himself in Gaelic, which was then studied at the English court, in folklore, Irish bards and Celtic poetry, Spenser enjoyed life while preparing for publication the last books of the Faerie Queene with their extravagant praise of Elizabeth, for whose high favor he vainly hoped. Going again to England to arrange with a publisher, he labored for two years with his Prothalamion and his View of the Present State of Ireland to which few students would now turn for respectable history or judicious statecraft. Yet at the time, Spenser's views on Ireland carried weight though he failed to profit from this elaborate defense of English policy and condemnation of the wild Irish. Disgruntled, he returned to his estates in 1598, but Kilcolman had changed.

The south of Ireland was in turmoil; the natives had been awakened from a lethargy of despair. The planters had violated their land-grants by subletting to Irish tenants who offered higher rents and by employing native laborers who were satisfied with a more scanty living than imported English peasants. Englishmen were so loath to enlist in the army of occupation and, if impressed, so unwilling to fight, that even the English forces were manned by Irishmen whom Spenser described in a tone quite usual in the nineteenth-century military accounts:

> Yet sure they are very valiaunte and hardye, for the most part great endurours of cold, labour, hunger, and all hardiness, very active and strong of hand, very swifte of foote, very vigilaunte and circumspect in theyr enterprises, very present in perrils, very great scorners of death . . . When he cometh to experience of service abroad, and is put to a peece or a pike, he maketh as woorthy a souldiour as any nation he meeteth with.

Such service afforded a living to the adventurous, though native leaders may have foreseen the advantage of experience and equipment when the time to strike should come.

That time was not far distant. The South was alive with secret societies of Robin Hoods under such gallowglasses as Rory Mac Sheehy who would swoop down upon isolated English homesteads killing the settlers and driving away their flocks. Hangings were without avail. The meaner sort of English suffered terrible reprisals for the offenses of absentee proprietors. With the victory of Yellow Ford (1598) all Munster took heart and in a great uprising joined the northern earls. Ireland was astir and probably never so united. Munster undertakers fled to Cork, deserting their tenants and flocks—Spenser with the rest. Nor did the Elizabethan bishops court martyrdom by remaining at their sees.

Kilcolman was burned. Spenser's wife and family,

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according to tradition, barely escaped. Only Ben Jonson speaks of the burning of a new-born babe; though if this were the case, Spenser would certainly have mentioned the loss when he penned his whining Brief Note on Ireland while cooped up within the walls of Cork. It is far more likely that some of his manuscripts perished in the sack of the manor.

His days as an undertaker over, the poet fled with his family to England where he sought the bounty of the Earl of Essex though he had a royal pension of fifty pounds a year. He did not long survive, dying January 16, 1599, and was buried by Essex in Westminster Abbey where fellow-poets threw their elegies and their quills into his grave. His wife's grief was of short duration. Nor did Kilcolman long remain in his heirs' control. His son Sylvanus married the Catholic daughter of Nagle of Monanimmy, and as a Catholic, their surviving son, William, lost his share of the estate in 1654. However, on petition to Cromwell, he was granted some lands in Connaught on the score of relinquishing that faith. Peregrine Spenser's son, Hugolin, became a "degenerate Englishman" and as an adherent of James II was outlawed and lost his share of the Kilcolman lands which were successfully claimed by his cousin, William, who had fought on the winning side. Finally, in 1738, the Spenser grants passed out of the control of the family, though the male line was not extinct for years.

# CANADA AT GENEVA

By G. DALY

PRESENT-DAY international relations are as unsettled and changeful as the weather. The barometer of the League of Nations registers these variations of our international atmosphere. Geneva holds the attention of the civilized world.

Quietly nestled amid the snow-capped Alps, Geneva has become the international campus where the most conflicting ideals that are at work throughout the world meet and struggle for the mastery of our western civilization. Around the official representative assembly of nations forty-seven other international organizations—social, economic, political and religious—have gathered and hold court. There also are held, every year, world-wide conventions and conferences of all kinds. All the cross-currents of thought that now affect humanity wend their way, sooner or later, to Geneva.

The present position of Canada within the League of Nations affords a wonderful illustration of the temper that dominates the civilized world in its present pursuit of international peace. This will become evident by the facts and reasons that rallied the nations of the League around the dominion in her election, for a three-year period, to the seat she now holds on the Executive Council of Geneva.

At the general meeting of the League of Nations, in 1924, the Canadian representative, the Honorable Raoul Dandurand, a French-Canadian Catholic and leader of the Liberal party in the Senate, was elected to the presidency of the assembly. This in itself was an official recognition by all nations of the national autonomy and perfect equality of Canada within the British empire. One would think that this young country—yesterday but a colony—had attained the height of her ambitions within the circle of nations of the world. At first blush the election of Canada to the Executive Council of the League seemed an idle dream. For, among the "big four" of the permanent powers on the Council, Great Britain, through her vast possessions and world-wide interests, had the lion's share. One could not expect that the League would select one of the British dominions to one of the five seats to which all representative nations could be elected by the majority of the votes of its members. Yet the complexion of the Council was somewhat changed when the number of the nations on its board was enlarged to fourteen: four permanent nations and nine eligible in rotation, three nations each year, for a period of three years. This offered to the smaller nations a greater chance of representation in the Council.

At the plenary meeting of the League in 1927, the Honorable R. Dandurand, with the consent of his government, nominated the dominion as candidate to one of the nine non-permanent seats of the Council. Belgium, Finland, Portugal and Greece were also in the running. Greece was by far Canada's greatest and most dangerous rival. Yet the dominion won the day by a majority of three votes.

The reasons for Canada's victory form the interesting feature of this international contest and disclose the anxiety of smaller nations for a permanent peace and their latent sense of international justice. For, if today the dominion of Canada has a place around the table of Nations as a member of the Executive Council she owes it to her policy of peace and to her fair and just treatment of the minorities living within her borders.

Although Canada had rejected the protocol of 1924, yet she had declared herself in favor of obligatory arbitration. She was on this important point at one with the government of Ramsay McDonald and differed with Baldwin who rejected the policy of his predecessor. When, therefore, Holland, at the general assembly of the League, made a new motion in favor of compulsory arbitration, Greece sided with Great Britain against it, and both moved that the resolution should be withdrawn for the time being. This jockeying of the powerful nations for political rea-

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sons on a principle of international peace and a policy of forced arbitration turned the smaller nations against Greece and rallied them around Canada. But what most assured Canada's victory in this contest for a seat on the Council was the fair treatment which she accords to religious and racial minorities. As the Catholic French-Canadian Senator spoke before the League of the respect which is shown to these various groups, particularly in that province of Quebec from which he comes and which he represents so nobly in the Senate, a vision of peace, born of truth and justice, floated before the eyes of these smaller European nations within the League, who have been and still are, in many countries, the prey of unjust economic conditions and the victims of religious and racial jealousies.

I write advisedly—"particularly in the province of Quebec." One may indeed roam the world over and not find on the globe a country where the rights of the minorities—educational, social, religious—are more highly respected and more justly safeguarded. The study of this great Catholic province would open up a very interesting chapter for the student of international law. For, when a nation solves with justice and equity the thorny problems of race and creed within her own gates she has undoubtedly the right perspective and the good-will to deal with them also in the international field. They are to be met by the same great principles of social justice and Christian charity.

Were we to investigate the reason of this tolerant and broad-minded treatment of the minorities in Canada, particularly in the great Catholic province of Quebec, we would be face to face with the undeniable fact that Quebec reflects in her civic and social life the principles of that Catholic Faith to which the great majority of her people belong.

The Catholic Church, and all that she stands for in the private and the social life of man, remains the cornerstone of Christian society. It is because modern society has divorced legality from morality, and morality from religion, and religion from the revealed doctrine of Christ, safeguarded by His one Church, that Christian civilization is today rocking on its foundations. "The peace of Christ through the reign of Christ" is the only true program of social reconstruction. When, therefore, the League of Nations refused representation to the Holy See, the highest and greatest moral and religious power on earth, she rejected the very "cornerstone" on which Christian society can rebuild its shattered frame. "Christ must reign." He will reign either by the blessings of His presence or by the misfortunes that must necessarily follow from His absence.

The election of Canada to a seat on the Executive Council of the League of Nations is, in fact, an unconscious admission of these principles and a silent recognition of their values in the reconstruction of Christian society. This is the lesson which is taught by Canada at Geneva.

# COMMUNICATIONS

## THE IMPORTANT VICE-PRESIDENT

Holdcroft, Va.

TO the Editor:—My attention has been called to an article by Charles Willis Thompson in your issue of June 13, entitled The Important Vice-President. Perhaps some criticism is allowable. I have no doubt that Mr. Thompson is a capital newspaperman, but exception may be taken to his knowledge of constitutional law and United States history, if the article in question is a criterion.

The profound purpose of the makers of the constitution in creating the Vice-Presidency appears to escape Mr. Thompson entirely. They wanted to save the country from the evils of a mere regency by the assured succession of a man to the office, not merely to the duties of the office, and so they prescribed the same qualifications for the Vice-President as they did for the President. These were nativity, attainment of the age of thirty-five years and an election by the people. That the office of President, not the mere duties, devolves upon the Vice-President in the proper cases is shown by the language of article II, section 5 of the constitution, article I, section 3, and the Twelfth Amendment, which enacts that "No person constitutionally inelegible as President shall be eligible as Vice-President." Why this requirement if the contingency of his succession to office was not contemplated?

Mr. Thompson errs grievously in speaking of the present law of Congress as providing for a "presidential succession." It does no such thing. Its language conforms to the constitution, and provides only for the continuous discharge of the powers and duties of the presidential office in case of the disability of both President and Vice-President. The Secretaries may "act as President" until a President is elected, and it is a mistake to suppose that the presidential office can devolve on any of them. If, in this selection of Vice-President, the choice has not always been such as is desirable, the remedy is found in the correction of the mode of nomination rather than in the course suggested by Mr. Thompson—the abolition of the Vice-Presidency and turning over the Presidency to mere appointees, who, however respectable, might possess none of the qualifications of the original incumbent—neither nativity, nor proper age, nor election.

Nor does it follow that every Secretary of State would make a good President any more than every President would make a good Secretary of State. The functions of the two are different, and our past history shows that Cabinet officers are morally not less fallible than Vice-Presidents, and, at any rate, it is undemocratic that a man should hold the presidential office, the highest office in the gift of the people, by any other title than election by the people. The Vice-President fulfills this requirement of an election, the Secretaries do not.

Notwithstanding Mr. Thompson's unfavorable opinion of Vice-Presidents in general, a comparison might show that the line of the Vice-Presidents is in every way as respectable as the line of the Presidents, many of whom have been "dark horses," and some, military heroes, or mere politicians who had no real experience for the discharge of the presidential duties. Mr. Thompson might as well call for the abolition of the Presidency as for the abolition of the Vice-Presidency.

And this brings us to President John Tyler, who falls, poor man! under Mr. Thompson's especial disfavor. He declares him "the only unfit President of the nineteenth century." It counts for nothing that Tyler had back of his accession a

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longer public experience than almost any other of the Presidents or Vice-Presidents, having served for thirty years as state legislator, state councillor, member of the House of Representatives, Governor of Virginia, United States Senator, president pro tem of the Senate and been already the recipient of a strong vote for Vice-President in 1835. Mr. Thompson declares Tyler "weak and feeble," one who made the office of Vice-President "much worse than useless." And yet it is singular that the only concrete instance of Tyler's conduct as President given by Mr. Thompson proves just the reverse of this arraignment. He tells us that Mr. Tyler, on his arrival at Washington after Harrison's death, overruled the Whig managers who addressed him as "acting President," by firmly asserting himself as "John Tyler, President of the United States." How does Mr. Thompson characterize this act? He says that, "it was the boldest act of his life, the boldest act that any President had ever performed—" . . . "an act that Adams, Calhoun, Clay or Benton or any of the time's great leaders, except probably Webster, would not have performed" —an act that permanently settled the tenure of all the Vice-Presidents that have subsequently succeeded to the office and function of President. On this issue it is a fact, probably not known by Mr. Thompson, that John Tyler was sustained by majorities in both houses of Congress.

This instance alone proves that Mr. Tyler was no weak or feeble man, and it is only one of many in his lifetime. In 1833 he had voted alone against the Force Bill, and Claude G. Bowers, who is a newspaperman like Mr. Thompson but much more of a historian, in his interesting work, Party Battles in the Jackson Period, says of him: "Such was his remarkable courage at all times." Now Mr. Tyler's "bold" action regarding the presidential succession was followed during his administration by actions quite as bold and determined on other questions. Such was his course when he vetoed the bank bills, which the Whigs had the bad faith to present to him in 1841. Such, too, his attitude on the tariff question. Such, too, his attitude on the Texas question, and such was his attitude "at all times."

Is it true, as Mr. Thompson asserts, that Mr. Tyler's course as to the presidential succession was "his only contribution to the governmental system"?

Was it not "a contribution to the governmental system" when by his vetoes he put a quietus forever on a national bank in the old sense of the word as a great private monopoly of all the immense revenues of the government? Carl Schurz who, like Mr. Thompson, was Republican in politics, declares in his Life of Henry Clay that "the impartial verdict of history will probably be that in vetoing the bank bills Tyler rendered his country a valuable service."

Was it no contribution when Tyler drafted with his own hand and proposed to Congress the Exchequer Bill? Daniel Webster paid it the highest praise that he ever accorded to any measure by calling the Exchequer "second only" in promise to the constitution itself. According to Senator N. W. Aldritch, of Rhode Island, in one of his last speeches, the present successful federal reserve banking system has the Exchequer's most essential features incorporated in its provisions.

Again, did he make no important contribution when by his vetoes of the tariff bills he compelled Congress to yield the clause providing for distributing among the states the proceeds of the sales of the public lands? The retention of this clause would have lost to the government an important source of revenue, when the treasury was greatly embarrassed, and fixed upon the bills themselves the unconstitutional and unfortunate character of being both tax measures and appropriation bills.

The finances of the country remained in Mr. Tyler's private keeping during the whole of his term without loss to the government, and in his management of the public expenditures the same great authority, Webster, declared that "he was remarkably cautious, exact and particular." In Tyler's time there were no public defaulters, no corrupt army contracts and nothing approaching the present oil scandal—a result largely due to the President's close supervision of all the officers of the government. Instead of heaping up a public debt, Tyler reduced the one that came to him and administered the government on one-fourth less expense than his predecessor. In setting such an example of care and economy did not Tyler make an important contribution?

I have to omit many other matters of domestic concern in which Mr. Tyler set an example, but the question afforded by Dorr's rebellion in Rhode Island must not be forgotten. In this affair it was the first time the federal government was called upon to interfere in the domestic concerns of a state, and the care which characterized his action was pronounced by Daniel Webster as "worthy of all praise." "The case was new," he wrote, "and it was managed with equal discretion and firmness."

It remains to notice the foreign policy of the government. Did Mr. Tyler show any weakness or fail to make any contribution when he attached his name to the great treaty of Washington in 1842, which settled the boundary for 2,000 miles on the North and closed the troubles with Great Britain over the right of search, the question of impressment and the affairs of the Caroline and Creole? I may quote Mr. Webster again, who is a particularly valuable witness because, being Secretary of State, he knew the facts, and yet was not in sympathy with the states' rights views of President Tyler. He does not hesitate to say that it was the President's happy tact which prevented the British ambassador from abandoning the treaty altogether, and that "the negotiations proceeded from step to step and day to day under the President's own immediate supervision and direction."

And how about the question relating to Texas whose annexation prepared the way for the acquisition of New Mexico and California? John Quincy Adams, who is a favorite with Mr. Thompson, saw no sign of weakness in Mr. Tyler's action, but, on the contrary, in his Memoirs, as much as he condemned it, confessed that Mr. Tyler's Texas move was marked by "equal intrepidity and address." It was the first time that that section of the constitution permitting Congress to admit new states was applied to a state outside the union, and did not annexation by this section afford a great contribution when President McKinley used Tyler's method to annex the Hawaiian Islands?

Then there was the enforcement by Tyler of the Monroe Doctrine against the interference of Great Britain and France in regard to Texas and the Hawaiian Islands, which led to the annexation of one and the establishment of a virtual protectorate over the other. And finally there was the opening of the Orient by the first treaty with China.

During all this time there was the menace of war with Great Britain supported by France and Mexico. Had war ensued, the union would have been "encircled with a wall of fire." The South was exasperated under abolition attacks, and the cotton states may have struck for independence; but by successful diplomacy the contest with Great Britain for dominion over this continent and the Pacific Ocean was decided

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in favor of the United States, and the country emerged from all its difficulties, at the end of Tyler's term, as a world power, without any bloodshed or war whatever.

Mr. Thompson's faulty judgment and lack of historic accuracy is shown in his statement of Tyler's relations to the Whig party. He says that "John Tyler was not a member of the Harrison party," that "he was opposed to nearly all its principles" and "that he was put up on the Whig ticket to attract a number of opposition votes." In answer, if Mr. Thompson had cared to read The Whig Party in the South, by Mr. A. C. Cole and The Origins of The Whig Party, by E. Malcolm Carroll, scholars who have made special investigations in contemporary literature, he would have learned that the Whig party was a party of many distinct elements; that Tyler was not a Democrat adopted by the Whigs but that he had as good a standing in the Whig party as any other man, that Mr. Tyler's nomination in 1839 was a natural consequence of his distinction as a statesman and his nomination as Vice-President in 1835, and that the measures which Mr. Tyler opposed were not Harrison or Whig measures at all.

The measures he opposed were the bank bills and the protective tariff bills, and neither of these classes of bills were advocated by the Whigs in the canvass of 1839-40. In harking back to old Whig rant consequent upon his vetoes, Mr. Thompson not only shows that he is not conversant with the history of the times, but that he is blindly prejudiced against John Tyler. The Whig party, as an opposition party, had, previous to 1841, been predominantly states' rights as against the Democratic party, which, under Jackson, had been predominantly for a centralized government.

In closing this paper I will quote the opinion of two other person entitled to credit as contemporaries of John Tyler. The first is Alexander H. Stephens, the well-known statesman of Georgia, who, as a Whig, opposed Mr. Tyler in Congress. In his latter years Stephens praised his work as a statesman, gave him the credit of annexing Texas and declared that "in point of ability his state papers compared favorably with those of any of his predecessors." The other person is Charles Dickens—a stranger—whose famous novels show him to be the best judge of human character the world ever knew. He saw President Tyler in 1842 and wrote in his American Notes that "in all his carriage and demeanor he became his station singularly well."

John Tyler had no party propaganda to trumpet his fame to the world, but a mere recital of the facts connected with him and his administration would make it more consonant with the truth to say that, instead of being the weakest of our Presidents who made no, or but one, contribution, to our governmental system, he was the strongest and most fearless of our Presidents and made more "contributions" than any other of them, save perhaps Thomas Jefferson.

LYON G. TYLER.

New York, N. Y.

TO the Editor:—In writing the article of which Dr. Tyler complains, I tried to be as clear and plain as possible, but evidently failed, and for that the blame must lie on the obscurity of my style. Dr. Tyler thinks I do not understand the purpose of creating the office of Vice-President, and informs me that the constitution provides for his being a native-born citizen at least thirty-five years old, like the President. The fact is that I knew that when I wrote the article.

Dr. Tyler thinks I "err grievously" about the Hoar Presidential Succession Law; and he informs me that it provides only that a Cabinet officer who, as I wrote, "takes over the duties" of President, shall "act as President." I said precisely that; if Dr. Tyler will reread what I wrote he may see it. If he does not, I must again accept the blame which attaches to writers whose style is obscure or involved.

Dr. Tyler thinks it a mistake to assume "that every Secretary of State would make a good President." I agree with him. I agree with his further statement that "the functions of the two are different."

As for his opinion that, on the whole, the Vice-Presidents we have chosen measure up "in every way," or for that matter in any way, to the Presidents, readers of The Commonweal will probably prefer that I should not enter into a discussion of this novel view.

Dr. Tyler's repeated references to me as probably "a capital newspaperman"—which I am not—are irrelevant, and seem to be used for the purpose of creating the impression that a capital newspaperman is an attractive writer who knows his subject not at all or only superficially; in this case, as he points out, the subject of "constitutional law and United States history." He presumably shares the opinion of one of Sir James M. Barrie's characters, that "the journalist's art is to write readably, authoritatively, and always in three paragraphs, on a subject he knows nothing about." I assure Dr. Tyler that he is mistaken so far as the article and the writer who aroused his anger are concerned.

As for Dr. Tyler's vindication of President Tyler from the settled, and certainly final, adverse verdict of history, the circumstances make reply unkind and discourteous. In Who's Who in America Dr. Tyler is described as the "son of John Tyler, tenth President of the United States." He is seventy-five years old, and is therefore the son of the President by that romantic second marriage which he contracted while in the White House; and his memories of his father must be the tender ones of a boy who lost a parent in very childish years. I beg Dr. Tyler to believe that there is no mixture of irony or cynicism in the respect, even the reverence, which I feel for this gallant figure so ready to enter the lists in his evening to do battle for his staunch filial faith.

His is a fine figure, worthy of all admiration.

CHARLES WILLIS THOMPSON.

## THE INSPIRATION OF JOHN AYSCOUGH

White Plains, N. Y.

TO the Editor:—In your issue of August 1 you have an article by John J. Downey entitled, The Inspiration of John Ayscough. In it we are told that San Celestino was written to reverse Dante's injustice in "placing Pope Saint Celestine upside down in hell." Only Dante did nothing of the kind. Peter Celestine is one of the vast crowd of the Negligent at the entrance to hell, the mediocrities, neither good nor bad, displeasing to God and to His enemies, passed by so contemptuously by the poets. Mr. Downey is thinking of the simonist Popes of the roasted feet—a rather important difference!

THEODORE MAYNARD.

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*The title page and index for Volume VII of The Commonweal are now ready. These will be sent upon request. Arrangements have been made for binding Volume VII in leather or cloth. Information on binding will be given upon application to the offices of The Commonweal.*

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# POEMS

## *Erntesegen*

The land's abundance every wind proclaims
That combs the fragrant acres of the wheat,
For this is fire that never spends its flames
In vague despairing movements of retreat.

Four soverign winds are buffeted by spears
As numberless as those of mythic force
Behind whose ranks proud cities stayed their fears
In earshot of the ranged and thundering horse.

Yet leave the mightier vision now to kneel
In worship of long prairies disciplined
By shining stems unnumbered that can feel
The hope of waiting nations in the wind.

Or spend the breath of poetry in shaping
From seething words the praises of the sod,
Or take this gold before the fatal reaping
To weave a garland worthy of a god.

Weave victories before the gathering knife
Has laid in windrows all the darkened grain!
For then you may weep, O lover of song and life,
For beauty's end whose death was not in vain.

MORTON DAUWEN ZABEL.

## *The Night-Flags Are Falling*

The night-flags now are falling on the ranges,
Waving and coiling, black to deeper black,
Down all the dark-ribbed flanks and lower flanges
To where the valley shadows drive them back;
While here the peaks against the upper sky,
Ringed with the mist as with a great white flower,
Watch the parade of twilight pass them by,
Crested with glory in their darkening hour.

You wonder why no mountain-top surrenders
Till the last lesser hill is washed in night?
Why, with no sun or moon, these tall defenders
Wait for the stars, faithful from light to light?
Your beauty shines upon the highest place:
Tonight they wear the token of your face.

A. T. R., JR.

## *He Remembers Her Fear of the Dark*

The light is out and thou must climb the stair;
Strive as I will I may not go with thee
And front whatever shall await thee there.

Ah, dear my sweet! Let not the dark dismay
Thy soul; for though I do not go with thee,
I have sent burning prayers before thy way.

MARGARET MCGOVERN.

## *Saint Paulinus of Nola to Ansonius*

However great a space to mortals given,
No matter time or distance: be the day
Of our reunion far as God and heaven;
So long as is our spirit cased in clay,
No matter in what world of joy or sadness,
What clime of perfect summer, or of cold,
Within my inmost soul I shall with gladness
Bear you forever: and I shall behold
Within my heart your image in its pureness,
And with my spirit tenderly embrace
Your own, till from this prison in all sureness
My flight I take to heaven. In what place,
What region there my poverty inherit,
Where'er the Father place me, still my soul
Shall carry you, for death that doth my spirit
And body separate, from you my whole
Immortal being hath not power to sever;
For by the virtue of its end divine,
Its origin most heavenly, forever
The soul survives our body, and doth shine
Refulgent, glorious, each sweet affection
Preserving as in life, each feeling pure;
For as it lives, so lives each recollection
Which severance cannot vex nor death obscure.

*Translated from the Latin by* HELEN GRACE SMITH.

## *Lovelorn*

She went down the little road away from town,
Leaned over the half-way bridge and watched the brook,
Plucked tall buttercups to pin against her gown—
But all she could remember was his look.

She went down through the meadows to the apple tree,
Pressed her cheek against the branches old and wise,
Gathered crimson fruit that hung there placidly—
But all she could remember were his eyes.

She went down into the forest, silent-green and cool,
Stumbled across a mirror in a secret place,
Knelt to behold her portrait in the magic pool—
But all that she could vision was his face.

DOROTHY BELLE FLANAGAN.

## *Clear Skies Recall Clear Lakes*

Clear skies recall clear lakes
  Although they shine
Over the city roofs—feel, how the light makes
  The winds a wine!

Clear summer skies evoke
  Pictures of lakes.
At the grey curbstones, look—
  The slow foam breaks!

THOMAS BOGGS.

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# BOOKS

## The Great Apostasy

*How the Reformation Happened, by Hilaire Belloc. New York: Robert M. McBride and Company. $3.00.*

THOUGH no new evidence is here offered on the history of the Reformation, the note of novelty and originality is not entirely missing. By a judicious rearrangement and reappraisal of his material the author makes it appear that the Reformation was not, as is frequently assumed, a series of violent national outbreaks against Catholicism, but a long-drawn-out conflict in which the masses of the faithful were, by violence, deprived of their faith, and during which Protestantism took form and substance as a rival religion. The author views his problem merely as an effort to explain how Catholicism was rejected by Catholics. Such a monstrous transformation must necessarily have been the result of very deep-seated maladies.

In a long introductory chapter the author describes how the forces of discontent and destruction had been gathering in the two or three centuries preceding Luther. These forces, external and internal, were of various kinds. The growing menace of Mohammedanism threw on the Popes the invidious duty of trying to arouse the rulers of Europe to a sense of their duty and responsibility. There was the Avignon Exile, the Great Western Schism, the frightful consequences of the Black Death, the depravity of the clergy, the demoralization of the monks but, above, all, there was the weakening of the moral authority in the temporal and spiritual organization of the Church. The list of causes, or the description of conditions leading to the Reformation, given here, is not so long nor so systematic as one usually finds in works on the Reformation, but formidable as these causes and conditions are, they do not, in the opinion of Mr. Belloc, constitute in themselves a sufficient reason to account for the upheaval which followed.

In describing the course of the conflict, the author first dwells on its local character in chapters dealing with Germany, England and France, entitled respectively The Flood, The English Accident, Calvin. This was the first stage. The next is called The Lining Up for Battle and deals with the decade from 1549 to 1559. Then follows what is called The Universal Battle, a period of twelve years, which the author, in the style of the world-war correspondent, describes by sectors, the French, the English, the Scottish and the Netherlands sector. A chapter entitled The Defense describes the methods of self-preservation followed by the Church, principally by the organization of the Council of Trent and the establishment of the Society of Jesus. The savage conflicts on the various sectors, as the author describes them, were ineffective and inconclusive and led to what he describes as The Draw, not that the conditions prior to Luther were restored but because no fresh gains were to be noted by either party. The last chapter, The Result, deals with the conclusions to be drawn from the book and with the consequences to mankind and society of the victory attained by Protestantism in so many places.

As it stands the work is stimulating but inconclusive. The author himself practically admits this. Speaking of the causes leading to the Reformation, he says they cannot be fully analyzed. He makes it clear that there is a wide discrepancy between the effect as seen in the thorough-going character of the revolt against the Church and the causes as he describes them. He asserts that all great movements in history include

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elements which are beyond any one man's degree of knowledge as a historian, "but also elements which are beyond the experience or knowledge of all men: forces outside the world." Such a transcendent view of history does not relieve the historian of the duty of linking fact and event, nor does Mr. Belloc shirk that duty. He classifies the factors which brought on the débâcle. Principal among them were: the special hatred of the Faith known and seen from Calvary throughout the centuries, the revolt against the spiritual power of the clergy, the financial power of the hierarchy and the monastic orders, the corrupt condition of the official Church, notably the papal court, the new doctrine of the unquestioned right of the princes to absolute rule and the chance offered to princes and nobles to loot the church property. Such were the main factors of the disaster.

In his narrative of how these factors became operative, Mr. Belloc lays greater stress on the chance for loot, the cupidity of princes and nobles than on any other, and in this he is at one with many other commentators who trace the Reformation to purely economic causes. In England, it would appear from Mr. Belloc's words that the new millionaires, the Cecils and others who had grown rich on monastery loot, were the real agents of the Protestant movement. Most that Mr. Belloc has to say is true, but he does not say enough. One wonders why, in speaking of the spread of Protestantism he never refers to the Scandinavian countries, to the Swedish, the Norwegian and the Danish sectors. In no part of Christendom were the things Mr. Belloc looks for more characteristically exemplified than there. If, as he contends, Protestantism lacked soul and system until John Calvin's Institutio appeared, how account for the century-long conflict between Lutheranism and Calvinism in Germany during which Calvinism was fighting for mere existence, or between Calvinism and Anglicanism in England which never ceased? Presbyterianism and prelacy, conformity and non-conformity, never had the same soul nor the same purpose.

It is hardly necessary to seek refuge in the transcendentalism of Mr. Belloc against the difficulty of finding an adequate solution of the problem of the Reformation. This does not mean that the Reformation will render up its secret to anyone who approaches it on the realistic side. In common with many other writers on this subject, Catholic and non-Catholic, Mr. Belloc makes the mistake of taking a symptom for the disease. The weakening of moral authority in the Church, anti-clericalism, the immoral and scandalous lives of clergy and monks, pluralities, oppression of the poor, exaggeration of the mechanical aids to piety, the chicanery of clerical courts, were in themselves evil fruits of a more pernicious set of causes that affected the entire life of the Church, and were, as a matter of fact, the Reformation in embryo. Mr. Belloc adverts to all these evils, but he does not pay much attention to the efforts, or rather the failure, to correct them at the Council of Constance and elsewhere. Until the deeper causes are revealed, the how and why of the Reformation will continue to be riddles to plague historians. Mr. Belloc has made a sincere contribution to the discussion and what he has to say will be a stimulus to others to apply their talents to the task.

The work suffers from some faults in detail which might have been avoided by careful proof-reading. "Saint Teresa, after the Popes had been in Avignon for the full lifetime of a man, brought the Papacy back to Rome" is one instance. And there is likewise a reference, in another passage, to Luther's burning of the Pope's Bulletin.

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## The Perennial Poverello

*The Lord's Minstrel, by Caroline M. Duncan Jones. New York: D. Appleton and Company. $2.50.*

IT TAKES courage to write of so familiar and so beloved a saint as Francis of Assisi, and to call one's work "a simple history" takes more courage still: since to write of simplicity is, in our present age, a far from simple thing. But Caroline Duncan Jones has succeeded so well that one cannot help rejoicing both in her audacity and her achievement.

With sympathy and skill, with a fine sense of romance and a fine absence of sentimentality, she tells again the story of Francis Bernardone's background and youth, his going "to the warres" (as Louise Guiney loved to call them) and to prison; the mysterious voice in Saint Damien's which bade the young man "Go and build up My church"; and the amazing adventures which befell him as he put that command into action. Francis among the lepers or "Brother Christians," Francis among the birds and beasts, his espousal of Lady Poverty, and the gradual—or rather, as it seems now, the breathlessly sudden—growth of his minstrels of the Lord, his knights of the round table, those Friars Minor who were soon scurrying all over Europe, and with the Second Order for women and the Third for lay-people or everyday Christians, leavening the body of the Church Militant until it rose quite visibly nearer the Church Triumphant—all these scenes are eloquently traced: also the saint's highly individualistic crusade to the holy land, and the years of increasing illness and humiliation and ecstasy which led up to his triumphant welcome of Sister Death.

With rare understanding the author has interpreted Francis's own character—which is difficult chiefly in its absence of the usual complexities and contradictions, and in that very simplicity or single-mindedness which, while in one sense a mark of all the saints, was carried by him to the nth degree—even to that appalling if highly poetic consistency which made him distrust a roof over his friars' heads, a staff in their hands or a book by which they might become learned. And to the beautiful idyl of Saint Clare's coming and coöperation, the painful problem of Brother Elias, and the mystery of the stigmata, she brings both tact and tenderness.

One may possibly question whether the rhymed version of Saint Francis's Song of the Sun or of the Creatures is as satisfying as Matthew Arnold's translation in prose. But there can be no question at all about the charm of Miss Jones's own work—or its suitability to young readers.

KATHERINE BRÉGY.

## Emergent Hellas

*Greece, by William Miller. New York: Charles Scribner's Sons. $5.00.*

IN THE preface to his new work on Greece, the latest book in The Modern World series edited by the Right Honorable H. A. L. Fisher, Dr. William Miller writes almost plaintively from his Athens home: "Now that classical scholarship is becoming the possession of comparatively few, Greece must appeal more and more to her interesting present than to her ancient glory." The implied hope is somewhat in the category described as "pious," indeed it is doubtful if anything the Greek people have done in the recent past would evoke much interest without the background of the nation's ancient glory.

Be that as it may, Dr. Miller, an eminent authority upon Greece's past and present, has crowded into 339 pages an array of information which will doubtless completely satisfy

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all readers in search of information. As a convincing description of the Greece of today, however, the work leaves much to be desired. Both narrative and description are buried by too many facts to afford any clear picture of the country's situation and prospects, and the work is written rather too much from a British viewpoint to have the value internationally its basic qualities really merit.

No doubt to those who, like Dr. Miller, have seen Greece in more unfavorable situations and with less bright prospects than those which the country now faces, present conditions and prospects for the future are encouraging, but to the casual reader, the very wealth of Dr. Miller's details of Greek dissensions, unstable government, years of misrule and consequent disaster affords a picture which is not so convincingly attractive. "Foreign diplomacy," Dr. Miller plausibly notes, "has, on the whole, done more harm than good to Greece." On the other hand Greece, time and time again, has had opportunities to forge ahead in both political and economic development which have not been taken advantage of because of internal dissensions.

Manifestly no help from without will ever cure this defect. Perhaps modern economic development, material progress, increased wealth and closer touch with the rest of the world, may yet make a really prosperous and progressive Greece something more than an earnest hope of its friends.

The manner in which Greece has met and is still meeting the great problem of absorbing the refugees from Turkey, Asia Minor, Bulgaria, the Russian Caucasus and elsewhere, forced upon it by military and political disaster in recent years, deserves the approval which Dr. Miller gives it.

Perhaps, as Dr. Miller suggests, there will be due recompense for the country's sacrifices in this respect in that "the refugees seem likely to do for Greece what the Huguenots expelled from France did for England." They have introduced new industries, new methods of agriculture, new ideas which in time may do much to make Greece great.

GEORGE E. ANDERSON.

## An Unworldly Hero

*Ambition, by Arthur Train. New York: Charles Scribner's Sons. $2.50.*

YEARS ago, in the babyhood of the present century, when life was more comfortable and literary tastes at once more honest and less pretentious, June and July periodicals used to advertise certain novels as preëminently suited to "hammock reading." This term suggested, as a concomitant of physical ease, a kind of mental recumbence, in those days neither unattractive nor entirely condemnatory.

Mr. Train's Ambition belongs to this class of fiction. For lack of a hammock, one may read it in a steamer chair, or during a wait at the barber's or hairdresser's, or in a parlor car. It is a distinctly moral tale of chivalry and idealism. It stresses not unpleasantly the pitfalls, social and economic, which lie in the paths of those who are overly ambitious for material gains; it pictures in glowing terms the quiet happiness in the somewhat penurious lives of the unworldly. Its hero is a noble fellow, from the days when he drubs his playmate for using bad words and locks his dishonorable school-master in his office, to those when he marries his financée to be true to his principles and adopts her illegitimate child as his own. Later, when she has deceived and left him, his magnanimity is extended to the girl whom he really loves but whom he must protect against the intensity of her affection for him.

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He is a hero par excellence, this fine young man, and doubtless his story with its happy ending will be of inspiration to many youths who are inclined to look with greater favor upon a $10,000 salary in some New York law office than upon a college instructorship. But it is hard to consider seriously its easy, yet completely undistinguished style, its conventional incidents and characters, its papable moral tone, its unsound insistence upon the reward that eventually falls to the virtuous. It is "hammock reading" surely. The phrase, though far from timely, is recalled with gratitude.

MARY ELLEN CHASE.

## Celestial Democracy

*The Three Principles, by Sun Yat Sen; translated from the Original Chinese. Shanghai.*

"THE three principles for the people" are those of nationalism, democracy and social welfare. They were set forth and expounded by Dr. Sun a few years ago in sixteen lectures, and seem to have been widely disseminated throughout China. The English version was first published serially in the North China Daily News, September and October, 1927. That newspaper likewise publishes the lectures in their present form.

The book includes numerous footnotes by the editor which are always interesting, frequently amusing and not seldom severely critical. They point to the conclusion that these lectures are to a large extent unscientific, uncritical, marked by frequent inconsistencies, too friendly to Sovietism and altogether calculated to give the Chinese people the wrong kind of guidance. While the editor may have been not quite fair to Dr. Sun in some of the strictures which he has put into the footnotes, the general trend of his criticisms seems to be justified by the text. The lectures make extremely tiresome reading. Had they have been written for American audiences their spatial proportions could have been, with advantage, reduced by at least 50 percent. Possibly, however, the Chinese take kindly to this long-windedness and pretentious show of alleged erudition and pseudo-fundamentalism.

On behalf of the Nationalist movement and for the sake of the Chinese people as well as world peace, it is to be hoped that these lectures will not be taken too seriously in the country in which they were delivered.

JOHN A. RYAN.

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